

A
SOLEMN WARNING

To all the Members of this Kirk,

FROM

The Commission of the
Generall Assemblie.

WITH

An Act, for censuring such as act
or comply with the Sectarian Armie,

Now infesting this Kingdom.



ABERDENE

Imprinted by James Brown,

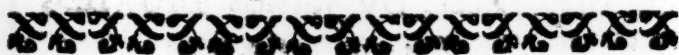
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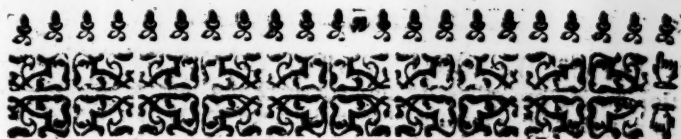


PERTH, 7. Januar. 1651.

THE COMMISSION of the GENERAL ASSEMBLIE, Seriously considering the present Distress and Danger of the LORDS PEOPLE in this KIRK and KINGDOM, through the Unjust Violence and Oppression, and the Pernicious Errours of the Sectarian Armie of ENGLAND, continuing now a long tyme in this LAND; Have found it necessarie to emit this SOLEMN WARNING, for Information of all the Members of this KIRK, and stirring them up to their duetie at this tyme: AND, Do Ordayn the same, To bee Publiclie read in all the CONGREGATIONS of this KIRK; Whereof PRESBYTERIES are to take especiall care, And to make report.

A. Ker.





Perth, 7. Januar. 1651.

A Solemn Warning, to all the Mem-
bers of this Kirk, From the Com-
mission of the General Assembly.



S it hath pleased the LORD,
who is wonderfull in counsell,
and excellent in working, in the carrying
on of His Work, since the tyme of the first re-
ceaving of our Nationall Covenant, for the
Mayntenance of that Work in this Kirk and Kingdom, and en-
tring into the Solemn League and Covenant, with our neygibour
Kingdoms of England and Ireland, for propagating and advan-
cing the same amongst them, to exercise His people with many
tryalls: So it hath been His great Mercie, not only to preserve
the publick iudicatories of this Kirk faythfull and steadfast with
him in his Covenant and Cause: But also to furnish them with
Wisdom and Courage, to discern and giue seasonable Warnings
agaynst diuerse Tentations and Snares of the tymes, and to hold
foorth to the people of GOD their duties in every tryall; where-
by it hath come to pass, through the LORDS Blessing vpon
their labours, that such as feared GOD, have been much helped
to stand fast in the Cause of GOD in the saddest hours, and grea-
test Tentations, vntill the LORD did make a way to escape.

A. 2.

And, now

And now, the LORD in His Wyse and Most Holy Dispensation, having brought His People of this Land, unto as sad a tryall, as any that ever wee have been in since the beginning of the Work, by the Invasion, Prevalencie, and Oppression of the Se-ctarian Partie of England; Although at the tyme of their first Invading of this Kingdom, the Injustice and Perfidiousness of their Cause, was abundantly discovered by the Committee of Estates, and the Generall Assemblie, and Seasonable Warning was given agaynst compli-ance with them, (which wee hope all who truly love GOD, Religion, and Governement, have not yet forgotten and casten behind their back, But will make conscience to follow) Yet, considering that the LORD for our tryall hath suffered the Tentation to grow, and perceaving that some already perfidiouslie and unnaturallie have gone in to them; Wee desiring to bee saythfull to GOD in our Station, fynd it a duetie incumbent to vs, to renew the Word of Exhortation to all the People of GOD in this Land; hoping that the LORD according to His wonted way of Blessing the Word of His Servants, will not let it be ineffectuall upon the heartes of such as feare
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In the first place, therefore, Wee exhort, and as the Servants and Messengers of IESUS CHRIST, Do in His Name, charge the People of GOD in this Kirk and Kingdom, To avoyd all sorts of Complying with these foresayd Enemies; Whether by speaking favourablie of them, and their wayes, or speaking disrespectfullie of the publick, just, and necessarie Resolutions and Proceedings of Kirk and State, for opposing their wicked Designs, agaynst this Kingdom, and delyvering the Land from their Unjust and Cruell Oppression, or reproaching such in Kirk and State, as have been constant in the COVENANT and CAUSE of GOD, and adhered to our first Principles, with Imputations and Aspersions of Malignancie, and Back-slyding, because of their Zeale against that Enemie, and care to have the Liberties & Government of this Kingdom mayntayned agaynst their Violence, or by Conversing with them familiarlie, or by Contributing any thing in an active way, for their mayntenance and help:
But, esp

But especiallie, by keeping correspondence with them mediately, or immediatelie, to give them intelligence of the Counsells, Resolutions, and Proceedings of Kirk or State, by going in vnto, or joyning with them in Counsell or Armes, or anie other way of acting for their Cause, or seducing others to anie of these: And to the effect, that all may bee the more stirred vp to guard themselves agaynst their fayr and entysing words, and agaynst the suggestions and insinuations of anie that are Agents for them, Wee desyre and warn all People of the Land, to take notice of, and consider, besyde such things as haue been represented in former Papers:

First, That as they did most Unjustly and Perfidiously In-vade this KINGDOM, contrary to Covenant and Treaties, as was cleared before the world, by the Papers emitted both by Kirk and State, at their first incomming, the intentions of this kingdom, as then, so now, being no other, but the mayntenance of Religion, their own just Rights, Liberties, and Government, not owning any Malignant interest, nor owning any interest what-so-ever of mans, But according to the COVENANT, in subordination to Religion, and the saferie of these Kingdoms; So that as their Invasion was most Unjust and Perfidious, So is their guiltiness now exceeding much increased, and heightened, by much innocent Blood-shed of the People & Saints of GOD in this LAND, the more than Barbarous usage of our Prisoners, by steruing many hundreths of them, with Hunger and Cold, and sending away many others, as Slaves vnto remote parts of the world; by laying many Congregations of the Land waste, chasing Ministers from their Charges, Spoyling, Plundering, and Oppressing the People of GOD in the Land.

Now, For any of this Kirk and Kingdom, to comply and joyn with this Enemie, and to act any wayes for them, were it not besydes the unnaturall Treacherie of it, agaynst their Native Countrey (a Villanie which hath been abhominable and execrable, even amongst all Heathen Nations, much more amongst Christian People) Were it not a most manifest, per-

sonall, and formall Violating of our Solemn Covehant, where in wee are bound to mayntayn Religion, the Liberties, and Governement of the Kingdom, the Kings Majesties Person, and Government, in the defence of Religion, and everie one another in this Common Cause? And, also, To bee accessorie vnto, and bring vpon themselves the guiltiness of all these mens opposition to the Work of GOD, usurpation, persecution of faythfull and stedfast COVENANTERS in the other two Kingdoms, and of their Unjust Invading of this Kingdom, all the Blood-shed, Despyte agaynst the Ordinances of GOD, Violence, Oppression, and Villanies, which they have done since they came into it: And would it not, not only render vs vyle and reproachfull to all Nations round about vs; But also draw on the Wrath of GOD, Who is a Severe Avenger of the breach of COVENANTS made in His Name; though they bee but with men? Verilie, our hearts do tremble to think, and all People in this Land, haue cause to mourn before the LORD, that any haue been found among t vs, who haue already fallen into such abhominable and fearfull defection, contrarie to so Solemn Vowes, Especially having so clear and wel grounded Testimonies and Warnings tymously given them, both by State and Kirk, to avoyd such Courses. These that hitherto haue been preserved from such falling, would be the more watchfull over their hearts, and take heed, lest they fall, and be not high mynded, but fear. Wee do not think it necessary to insist in guarding the mynds of People agaynst the Snare of that Argument, Which the Enemies take from the great success, and series of providences, wherewith their undertakings and course have been followed: whereby they would dazle the eyes of the Ignorant and simple, this being abundantlie dashed in former Papers, and even of it self evidently absurd, the Word of GOD being so clear for this, and experiences in all Generations yelding so manyfold examples thereof, That often tymes in the LORDS Holy Providence, wicked men, in most wicked courses; even agaynst GODS own People, may haue much prosperitie, for a tyme, for the tryall and humbling of

bling of his own, and the greater judgement vpon their Enemies, when they haue filled vp the measure of their iniquitie. Providences are not our Rules, whereby to judge of the iustice, or iniustice of a course, But the Law and the Testimonie, if they speak not according to this Word, there is no light in them, what-so-ever bee the successes of men; But wee shall exhort every one, and it will bee their wisdom, to watch agaynst and to bee aware of the Snares of such, as by subtile suggestions, and whisperings, labour to alienate the hearts and affections of People from these that are in publick trust in State and Kirk, and to render all their Resolutions for the publick safetie suspicious and odious, the hearkening where unto, is indeed a step vnto Defection, and may readily leade on to down right compliance with the Enemie.

In the next place, Wee earnestly desyre all People to consider, That it is not enough for them in these tymes, Not to joyne or act with, or for these Enemies; But that they ought also according to the utter most of their power, to act, and improve themselves agaynst them: And, therefore, wee do exhort every one, in the Fear of GOD, to giue all loyall and heartie obedience, unto such necessary and lawfull Orders, and Commands, as are, or shall be emitted by the Civill Authoritie, in reference to acting agaynst the sayd Enemie. If ever there was People in the world, who had cause to bee a willing People to this, and to bestir them selves, with all their power, to oppose, and defend them selves, agaynst an Enemie, Wee certaynlie, the People of this Land, at this day, haue cause to do so, agaynst this present Enemie; Whether wee consider the Enemies what they are, and what is the cause of their Invading, and Persecuting vs; Or whether wee consider our Concernments, that are in hazard of their Designs, and Crueltie; Or whether wee consider the Bands and Obligations, whereby wee are tyed before GOD, and the World, to mayntayn and defend the same.

For the first, Wee shall not need to adde any new thing to that which was holden forth by the COMMITTEE OF

ESSTATES in their answer to the declaration of the pretended Parliament of England, and the declaration of that armie, when they first entred into this Land, we shall only desire that what was said there, may be now called to minde, and reviewed, Pag. 17. 18.

For the second, we shall desire all ingenuous, honest, and godlie hearts, to consider these things, 1. How many of our deare brethren, flesh of our flesh, and bone of our bone, are slain with the sword, innocentlie, and without cause, and how manie carried into Captivitie, and therein sterved with hunger or cold, & sent away as slaves. 2. A great part of our Land subdued, and lying under their feete, and the LORDS people our brethren there, oppressed, spoyled, enslaved in their bodies, endangered in their soules, which lye open to the poyson of their pernicious errors, being destitute of the ordinances of GOD, and their Ministers, who might informe, comfort, and strengthen their hearts in the LORD, whose distressed condition, and sadd afflictions, crye to us for help and relieff, and crye to Heaven agaynst us, if we shall lye by, for that woe, which is pronounced agaynst these that are at ease in SION, and remember not the affliction of Ioseph. 3. What these are already suffering, that the same is threatned agaynst the rest of the Land, and cannot be avoyded, if we shall not tymouslie rise up, and seeking the LORDS help and assistance, faythfullie and actively make use of that power (which GOD hath mercifully in His providence left yet in our hand) agaynst their violence. 4. Is anie thing lesse intended, and persued by these men, then the destruction of our King, now in Covenant with GOD and his people, the utter overturning of our governement, under which we have lived, & subsisted for so many generations, and the enthralling us and this ancient Kingdom in bondage and slavery unto them, as without all which, they conceive they cannot promise securitie to themselves in their violent and wicked unparallelled usurpations at home in their native countrey? 5. Is not Religion also, and the cause of IESUS CHRIST (which ought to be deare and
more preci-

more precious unto us, nor any thing or interest worldlie under heaven, and for defence of which our lyves ought not to be deare to us) in danger of utter subversion and ruine, by these mens crueltie, and impietie? What they have done in their owne countrey, in the matters of Religion, by continuall obstructing the work of reformation, by crafetie underminings, whilst it was carrying on, and then at last, breaking it in peices, when they had gotten power in their hands; by avowing all sorts of impious and blasphemous errors, and setting up ane abhominable toleration thereof, and now at last of poperie; by oppressing, persecuteing, and casting out honest and faithfull Ministers of CHRIST, for preaching, and speaking against their errors, injustice, and usurpation, &c. refusing to approve their usurped power, Is now so manifest before the world, that none can be ignorant thereof. And albeit in their invadeing of us, they pretend only to be acting civill matters, as they say, their libertie & safetie, yet certainly, because they cannot promise themselves securitie in their errors, confusions, and impieties in England, so long as Religion stands intee in this kingdome, especiallie so long as presbyteriall government, which is the hedge of truth, and a terror to heresies, and Hereticks, is keiped up, and our religious League and Covenant, which binds to the maintainance of Religion, is avowed by any of these nations, their crueltie and violence will have no rest, if they gett way, untill they have over-whelmed us with the same confusions in Religion, which they have effectuated on the neighbour kingdome; and when Religion is overthrowne, and destroyed, these kingdomes (which GOD avert, and we hope he shall, for his own glorie and Names sake) is it not endangered in all Orthodox protestant kirks abroad round about us? Who this day are looking at the standing or falling of it in these kingdomes, as the apparent means of the standing or falling of it amongst themselves also. By this brief narration, may be seen, that which we doubt not but every sensible man doeth see by himself; That what so ever can be deare and precious to any people in the

ple in the world, are all to us now lying at the stake, and that therefore every one amongst us, as we would not render our selves reproachfull to all nations round about us, and willingly involve our selves in the greatest miseries that a people can be brought unto, ought to take their lyfe in their hand, and according to their stations, places, and power, to be forthcoming to the defence of these things against vnjust violence.

And now in the third place, Let every one of us adde to these things, the consideration of the bonds and obligations, that lye vpon us to this duetie, by the Law of GOD, the law of nature, our Nationall Covenant, and Solemne League and Covenant, and the paines therein contained, whereunto we have devored our selves, if we shall desert, or fail in performing that duetie, and we think every sensible heart may tremble to intertayne any thought of lying back from, or slackening in the duetie, being called thereunto by lawfull authoritie.

We doubt not but sundrie things may be, and are already suggested to the people of GOD in this Land, to weaken their hands, and to discowrage their hearts, in doing their duetie, and to obstruct necessary raising and levying of forces at this tyme, against which we desire all, in the feare of GOD, to arme and garde them selves, that they hearken not thereunto, as they would not bring upon them selves the guilt of al that the Land hath already suffered, & all that it may yet suffer, in Religion, Liberties, Governement, the lyves and estates of people, from that enemy, if they be not withstood. Certainlie we know nothing which ought to move any to lye back, or to slacken their hands in any wyse.

As to what is suggested by some, for treating with the enemy, rather than hazard the effusion of more blood, wee confesse that blood, especially the blood of GODS People, should be very precious, and rather than the effusion of it be hazarded, very much damage in our matters, should be sustained, and borne with, yea much in outward things quirt and renounced,

renounced; And we confesse that we should seeke peace with all men, as farre as is possible, and follow after it, And if there might be a Treatie with these enemies, even after all the wrongs they have done in this Land, without wronging Religion, in these kingdomes, united in Covenant, for mutuall defence, and maintainance of Religion, without making our selves accessorie to all the violence done by them against Religion, and Governement, in England, without falsifying our vowes made to GOD, our Declarations and Treaties, made and emitted before the world, to maintain the Kings person, just right, and authoritie, by all lawfull and necessarie means, according to the Covenant. In a word, without quytting the Covenant, and running into the same guiltinesse of perfidiousnesse, and perjurie, that they have runne into, we should not be against it, but we leave it unto all honest and judicious hearts to think if that can be.

But the maine and principall thing, which we perceave may be represented vnto, and may breed scruple in the myndes of honest people in the Land, as to acting at this tyme, in the way and course agreed upon, and appointed in the publick resolutions, is, Because of the admission of such to act against the enemy, as have been formerlie excluded; For removing this scruple from the myndes of these that are honest and godlie (who we acknowledge ought to be had in tender respect) we doe desyre, first, That the course resolved upon, and the necessitie requyring the same, may be looked upon, and seriously considered, The resolution is this, That all sensible persons be raised, and permitted to act against the publick enemy, for defence of the kingdome, excepting such as are excommunicated, or forefaulted, or knowenlie profane, and flagitious, or have been from the beginning, or continue still, or are at this present tyme obstinate enemies to the Cause and Covenant; And provyding that no person get such power put into their hands, as may be prejudiciall to the Cause of GOD: The necessitie of this course is so great and evident, that no man can but see it, Considering the necessarie ductie
B 2 of just

of iust defence, against an enimie intending by violence to destroy our Liberties and Governement, and to force us to quyte and renounce our Covenant, sworne to the most High GOD; And considering, That our former forces being ruined, a great part of the kingdome being absolutelie under the power of the enimie, It is not possible to raise a competent power, in warrantable prudence, to oppose the enimie, unlesse there be a more generall calling forth of people, in parts that are yet free, then have been before. Now the case being thus, can the calling of such as are subjects of the kingdome, limited with such exceptions, and provisions, be a sinfull course, or sould any truelie godlie and honest subjects, withdraw their necessarie concurrence, for the iust defence of the kingdome.

For first, It hath been through all generations, and is the universall, uncontroverted practise of all Christian kingdomes and States, approved by the judgement of the soundest Protestant Divynes, in case of iust and necessarie defence, against forraigne invasion, to imploy all such as are acknowledged subjects and citizens, in such a way as is not evidently destructive to Religion, and particularlie the practise of our owne first reformers of this Kirk, who did receive and admitte unto communion of Counsells, and acting against the Queene Regent, and her faction of Frenches, and others, sundrie of the subjects, who had been before upon her part, opposing the Professours of the true Religion, then called the Congregation, when as they came to acknowledge the error of their former course, and were willing to joyne with the Congregation in the Cause of GOD.

Secondlie, As the law of nature doeth bynd and oblige every one, that is a member of the politick bodie of a kingdome, or State, to endeavour to the uttermost of their power, the preservation of the whole, and of the fellow members, in a iust quarrell and cause, against unjust violence, which if they refuse to doe, they are guiltie of murther, and treacherie against the Common-wealth: So this same law of nature alloweth the

loweth the bodie, and layeth an obligation upon such as are Rulers, to call for the help and assistance of every member, as necessitie requyreth, for defence and delyverance of the bodie, from destruction (provyding it may be without the undoing of a greater good, than is the preservation of the bodie, as it is in the present case and publiſt resolution) which if they refuse, or neglect to doe, they runne them selves into the same guiltinesse, and betray their trust.

Thirdlie, The Word of GOD doeth hold out to us sufficient cleare warrand for this practise: We may fynd in the book of Iudges, That, when upon defection from the puritie of Religion, and the Covenant of GOD, that ancient Kirk was brought under the oppression of forraigne enemies, yet so soone as the LORD, of His good pleasure, raised up Governours, for their defence and delyverance, the whole people were raised, and gathered together for that end, and called out promiscuouſlie, not-with-standing a great part of them, no question, had been in the defection, and it cannot be sayd, without groundlesse rashnesse, that all such had given convincing evidences of their repentance, nor do we fynd that any godly refused to concurre with their fellow subjects, or that any of their Governours are reproved for not excluding from ryſing in armes, for the necessarie defence, and delyverance of the Land, such as had been in the defection: But on the contrarie, we fynd such sadlie reproved, and terrible curses pronounced against them, who came not foorth to joyne in the werke, See Iud: 5. vers. 15. 16. 17. and 23. 2. The lyke may be seen in the Historie of the Kings, and Chronicles, where after defection from Religion, and the Covenant of GOD, gracious reforming kings arose, and had to doe against forraigne invasion. 3. We doe fynd in 1. Sam. 11. a cleare exemple of this practise, approven of GOD, and followed with His Blessing, making it succesfull, where Saul, in the case of Iabesh Gilead, besieged by a forraigne enemy, commandeth all Israel to come foorth, for the defence and delyverie of their brethren, vnder the paine of severe civill

A Solemne Warning, &c.

censure, and accordinglie, all being moved by the feare of GOD, falling vpon them, as it is sayd, They did come forth, as one man; yet as we may perceiue Cap. 10. vers. ultim. manie of them (as is apparent a great faction) were sonnes of Beliall, wicked and turbulent persons, who as they had before turbulentlie rejected Samuels government, and requyred a king; so then had they opposed the Word, and cleare revealed will of GOD, in calling Saul to the government of his people. Neither is there any thing can be brought in Scripture, which speaketh against this resolution in our present case, to wit, Of iust and necessarie defence, against forraigne invasion, whereby the whole Kingdome, Lyves, Liberties, and estates of the people thereof are in danger of utter ruine.

As for any scruple or doubt, which may be in the mynds of honest and godlie people, agaynst the publict resolution, there may be cleare and sufficient satisfaction unto such as are not wilfullie resolved unto the contrarie: For, as to former declarations and publict resolutions, and our solemne acknowledgement and engagement, made after the unlawfull engagement against England, whereby manie are debarred from places of power, and trust, in counsells and armies, It would be considered, that these things were done in relation to acting in a way of prosecution of the cause; but were no wayes intended to the prejudice of iust and necessarie defence of the kingdome against forraigne invasion, for which we are allowed and bound by the law of nature (which no humane lawes or resolutions can infringe or prejudge) to make use of all subjects in the kingdome, if the making use of them be not sinfull in it selfe. And to the end it may appeare unto all who are scrupled from the solemne engagement concerning the present publict resolution for acting against the enemy, That the intention and end of that engagement was no other then what hath been presently sayd, we doe desyre it may be remembred that at the tyme when that solemne acknowledgement and engagement was a forming and drawing up, it was represented by some then present that it might be a thing prejudiciall to

judiciall to the kingdomes safetie in case of forraigne invasion, if so many were absolutely debarred from taking armes. And it was then answered publicklye, that in such a case, all subjects within the kingdome, might and ought to ryse for the just defence thereof. And therefore in the obligatorie part of the acknowledgement and engagement in the 6. article thereof, pag. 12. which concerneth complying with malignants, nothing is expressed which importeth the bynding up of the hands of the kingdom from imploying any that are acknowledged subjects for the necessarie defence thereof, nor is there so much as any mention of *A R M I E S* made therein at all. These things are well knowne, and cannot be forgotten by such as were upon the Commission at that tyme. As for any thing that is sayd in latter declarations, concerning this matter, even in relation to defence against our invaders, as it stretcheth further then the known intentions of our first resolutions; So it is to be considered, that it was in a tyme when the whole kingdome was inteeare, and their might be choysed made of instruments to act, we confesse that in such a case choysed should be made of the best instruments; But the case is altered, and yet, neither at this tyme, is it resolved that any shall be imployed, that are profane or continuing in enmitie to the Covenant or cause of *G O D*. As to what is alleadged from the eminent danger, apprehended to follow upon, and accompanie the way resolved vpon, because, thereby manie being to be imployed, who have formerlie been in opposition, and courses prejudiciall to the cause, It may be feared, that these having gotten power in their hands, cannot but imploy the same according to their owne principles, and for establishing their owne ends, destructive to the Work of *G O D*. In answer to this, We desyre it be considered: 1. Suppose there were some danger in this kynd, yet it is not certaine and inevitable; And on the other hand, if necessary help, in it selfe not sinfull, be not employed, there is certaine ruine, from the wickednesse and crueltie of our enemies, both to kingdom and cause, without an extraordinarie divine work, which we

have now warrand to look for, neglecting ordinarie meanes.
 2. Many of these who have been debarred hitherto, have been formerlie active and forward for the Covenant and Cause of GOD, have now acknowledged the sinfulness of their fall from their steadfastnesse, & have bound them selves to steadfastnesse & faythfulnesse in tyme coming, by all the bonds that can be imposed upon men. 3. The reason why many of these did oppose the Cause of GOD, was their sinfull preference of the Kings interest; which was then in opposition to the Cause; But now, that being removed, and the Kings interest, and the Cause of GOD being joyned, there is not such danger that way.

We acknowledge, that it is all one with GOD, to save with many, or with few, and that, as it is a great provocation to put trust and confidence in multitudes, or in the strength of meanes, so also it is a great sinne to be misbelieving, when GOD in His Providence redacteth us to scarcitie of secundarie meanes; yet this is no ground for us to neglect the use of lawfull, necessarie, and competent meanes, when GOD doeth afford them, such as He hath left; blessed be His Name, to us in this Land yet in some measure; But how a competent meanes can be had, no man of understanding can see, without such a calling forth of the people in these parts of the Land that are yet free from the oppression of the enemy, as is held forth in the publick resolution, which course being not sinfull in it selfe, and being necessarie in the present case and condition of the kingdome, if anie shall stumble thereat, the scandal is not GIVEN, but TAKEN; And if they doe refuse to concurre therein, according to the duetie whereunto they are bound, by the law of nature, and the Covenant, they cannot but highlie sinne agaynst GOD; Yea, suppose the civill Magistrate should employ some instruments for defence of the Land, whom they ought not to employ (which we hope they will not doe, and if they should, we would not fayle to testifie agaynst them) yet this will be no just ground, nor give warrand to any godly in the Land, to desert, or lye back from performance

performance of that necessarie duetie, which they owe to their native countrey, in a just cause, but their part were to goe about this with all diligence, mourning for the sinne of the Magistrate.

Therefore, we doe againe in the Name of the LORD, informe, and exhort all the people of GOD in this Kirk and kingdome, that in obedience to the lawfull command of Civill Authoritie, they shall readilie, honestlie, and chearfullie, goe about all the dueties, that relate to our owne just defence, That none, in such an exigent, either through base mynding their owne ease, and personall safetie, more than the publick safetie of the Land, and Cause of GOD, lye aback, or by the suggestions or whisperings of any, slandering the publick resolution of Kirk and State, obstruct, or retarde the present necessarie Levies, for the Defence of the kingdome, and Cause, or suffer them selves to be hindered from their duetie; But that everie one in his station, lay out him selfe to the utmost, and neither spare his person, nor paines, nor meanes, for the acquyting of him selfe, and encowraging of others. Our cause is righteous, what-so-ever it hath pleased the LORD in His Holie, Iust, and Wyse Providence, to bring upon us, for our sinnes agaynst His MAJESTIE, especiallie our great misprysing, and contempt of the glorious Gospell, and of His Sonne IESUS CHRIST. We stand for the Defence of our Religion, Lyves, Liberties, Families, Estates, Countrey, Governement, our lawfull King, and his just Authority, in the Defence of Religion, and everie thing that is, or can be deare vnto anie people, all which are in hazard to be destroyed and ruined by our wicked and perfidious enemies, if so be we shall not in the LORDS Strength activelie bestirre our selves, for our just Defence. And now also the sadd and desolate condition of the Citie of our solemnities, and the oppressions of all our deare Brethren, under the feete of the enemy; cry aloud to us, who are bound by nature, and Covenant, to account the injuries done to them, as if they were done to our selves; who knoweth but the LORD who here-

tofore hath not gone out with our Armies agaynst this enemy, will now returne, and haue mercie on His people, and shew foorth His displeasure agaynst these who are helping forward the affliction? Certaynlie the measure of their iniquitie is filling up, and their feete shall flyde in due tyme, for the day of vengeance is in the LORDS heart, and the yeare of recompense for Zions contraverſie, He will not alwayes contend, nor be angrie for ever with His people, nor suffer the rod of the wicked to rest upon their lot, lest they put foorth their hands to wickednesse. Let us ariſe, and doe our dutie, truſting IN HIS NAME, and believing the words of His Prophets; And that our ſinnes may not ſtand up to ſeparate betwixt us, and our GOD, let all of us, King, Nobles, Paſtours, and people of all ranks, labour more ſeriouſlie, and ſincerelie, to ſearch out our provocations agaynst GOD, and to be more deeplie humbled for the ſame, to apply the LORD IESUS by fayth, for our peace and reconciliation with GOD, and to powre out our ſoules before Him; that He may haue mercie vpon us through IESUS CHRIST. and ſave us for His owne Names ſake. A M E N.



Perth, 14 December, 1650.

**Act for censuring ſuch as act, or
comply, with the Sectarian Armie,
now infeſting this Kingdome.**

THE Commiſſion of the Generall Aſſemblic, conſidering how greivous ſinne agaynst GOD, and ſcandall to Religion, it were, for anie of this Kirk and kingdome, to joyne, or comply with the Sectarian enemy, who having moſt injuſt-
lic and

lie and perfidiously invaded this kingdome, have shed so much of the blood of GODS people, are destroying the Land, and are so wicked enemies to the Trueth of GOD, and work of Reformation; And having heard that some alreadie have fallen into these sinnes: Therefore, the Commission, for removing so greivous scandall, Ordayne, that all such as have, or shall joyne in Armes, or counsell, with the foresayd enemye, upon the cleare notice and evidence thereof, shall be excommunicate, and all such as shall be found to have procured protections from the sayd enemye, execute anie orders from them, or given them intelligence, or have spoken favourable of them, and to the advantage of their cause; And all such as shall be found in anie other way to comply with them, shall be censured, according to the degrees of their compliance, as others have been censured, who have complied with other enemies of the Covenant, and Cause of GOD, and the Peace of this Kirk and kingdome: And to the effect all persones may be warned to guard and keepe themselves from being misled, or carried away by anie inducement, or tentation, into such course, It is appoynted that this Act be read publickly in all the Congregations of this Kirk.

A. Ker.